TUESDAY DECEMBER 10, 1963
PLAYED ON MARCH 26, 1964

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It is difficult to know with what to begin. The reason is that work necessarily the fundamental idea - of course it is. It consists of a few things that are quite ~~kikkk~~ simple, not at all difficult to understand, which have to be done, applied and then the results will tell. And immediately when one tries and you try it in big things, that is, things of your own experience which take you up, where you become involved, where you are already involved without knowing it, when your emotions of course play a part and when you are bound. But when you try to introduce a little bit of objectivity which is all we are capable of in the beginning and for a long time, then immediately we are back again in ordinary life. And the amount of that kind of work is still very small so that altho theoretically we can say,"If I put a little molecule of objectivity in my life I am a changed person", theoretically of course it is true. But for practical purposes it is not true at all. And I do not know what to do with two or three molecules and probably I need ten thousand before there is a little bit of an effect on me.

So, when it is a question of building up in oneself something that may be potentially there and knowing how difficult it is to build it, and also knowing the obstacles that are constantly in the way that prevent me from doing it, and not knowing enough about how to use the obstacles that I do have as building stone so that they could be converted into material that is useful for the further building of something that is out of this world or of a different kind of a nature or something new. That with this, knowing that

all these factors influence any attempt of trying to wake up to oneself, and to try to become impartial and to try to see, that is, to become aware of certain things taking place at the moment when they take place, that the only thing that is open for me is to change the conditions in such a way that I can measure whatever there is as energy with a very little result that I could expect into affiars of ordinary life which also are very small. And that I, for a long time, must leave alone the particular things that effect me in an emotional way and take me up so completely. And that therefore the application of the idea of work has to do with the little things in ones life.

I am now talking about practical application of work in life. I am not talking about exercises or certain things that you want to find out in silence or in the quietness of yourself and when you can be collected, even to some extent that you could meditate if you understood what is meant by how to meditate, that you really, at such time, work on yourself. But I am talking about daily life in which you remember that also objectivity could exist. And that the thought crosses your mind and that there is a little bit of a wish saying, "If I only could be awake, if I only would have enough strength, if I only could understand how I can stop for one moment all the different little things that come in on me and take me away"; and I see that I am constantly taken by it and that akk kind of such little thoughts and little feelings effect me in my ordinary life and it makes my ordinary life really what it is because it is not built on big events one connected with the other. Big events, of course, and experiences do take place and when they do take place I know that they effect me in a very fundamental way but they do not really give the particular guiding line to me life during a day, because a day is made up of

ordinary professional things, very much in a routine fasion, much of it habitual. And I myself function like a body walking around and having some thoughts and having some feelings and, for the rest of the time, exercising my physical center in a certain way.

And the thoughts come to me every once in a while: What is it that I try to do regarding work? So, leaving alone the moments that I, as it were, go to church, it is a question now how much during the day can I really be a little bit more awake than before? And what do I do with the little things? Do I continue with them? Do I simply allow them to take hold of me like they already have taken hold? Do I oppose them? Or what are these little things that I really could oppose?

Take your thoughts; take the various things that enter into your head by means of your sense organs, by means of the kind of things that you have to do in your daily life, that are required. And how much of your attention must go there because you have to do it right and you have to be, let's say, a good kinf of man in your profession as well as what other kind of relationships you have? And that engages you and at times you remember that work exists and that perhaps it may be very interesting if you could be awake.

In the first place, you do not pay enough attention to it. Mind you, it is not an exercise I am talking about. I am talking about the introduction of that kind of elixer, that kind of a molecule in ordinary life as it happens and as it constantly happens and as we are constantly asleep. Let's not make any fuss and let's not make any strange statements about ourselves: 99.99% we are asleep. we perform. And we do many things fine and nicely. But even in a

group like this where we already have been in contact with the ideas for many years, there is still very little that if you could separate the moments of awareness from the moments of unconsciousness and even if you want to make a certain line of distinction, that you will not separate the moments when it is just a little superficial, but really when you mean to say then when you were awake, it had a certain definite meaning. And you start to separate such moments. It is extremely little as it were that will stay on the filter. All you unconsciousness will go thru it. The moments of consciousness perhaps will stay. And thay kind of precipitant, that kind of substances which should give us new life has not even the ability to contain life.

I talk about building, building a body, building a house, building something in which something can live. I can be aware very well of a certain something in me that wishes to come to the surface. It is quite logical if I say "Yes, I have a desire to work" that it must come from somewhere. And that when I say my Magnetic Center, that what I really am when I really am, that that is my and that that I would like to have become apparant and also to become manifest and to show and that that should give guidance to me life as a whole which then, of course, would include everything that I now do in ordinary existence.

And what is there really that I could count on that I could say, "This is the real reality for me"? And the rest, it will come and form a certain configuartion belonging to it, provided that what is essentially essence is really strong enough to have even a life of its own, let alone that it could live in a house and assert itself. We are so far away from it and it is not that one has to be sad or has to think that we ought to accuse ourselves or that something quite

fundamental has to be done; as if sometimes, by not being able to work that I ought to ask for an explosion so that I am shaken up because even with that, the destruction that would take place would be much more of the material that I have to use. I would lose much too much so I would not gain anything.

It has to be an evolutionary process. And the material for it is so small to start with and my force for wanting to move it is so small in itself, even if I call it life of myse,f my real life, that immediately when it starts to assert itself, it finds wall after wall, and objection after objection and little things after little things.

What is it in a day when one wakes up, when one is already busy with ones thoughts as of what the day is going to be and how you are going to behave. And before you have your stockings on or your socks, before you even have gotton out of bed, you already have lost yourself - assuming for a moment that it is such that we already are in such a condition that when I wake up physically that there is also something that wakes up together, or perhaps that it may take just a little while before I remember that there is work to be done and that that kind of work on oneself ought to start as soon as I reach my ordinary level of waking consciousness and that in that I wished that I could be reminded so that with this ordinary waking state something else starts to function, I hope, almost immediately; but starts to function so that when the mind is engaged in seeing, in perceiving, in having the different influences that reach one as impressions in my ordinary mind and which start then in my life as I am as personality simply to function as what I am and whate everybody else can see; that also, at that time a part of my mind starts to function a little differently and immediately produces also impressions. That is, that the impressions

that I do receive are partly divided amd that the energy that goes usually to wherever they go in my mind and in my heart and in my body, that part of it will go to a certain very special place and that I become aware of such a flow.

This is really the big point: That when I wake up that I immediately become aware of two things taking place in me: My ordinary life, because my eyes are open, and at the same time something that I as yet cannot define well enough but I could become aware of the existence of something else taking place parallel to that kind of an existence. And this is where I must try to make the bridge between that what is my ordinary existence and that what then is something of a different kind of nature also becoming manifest in me and using, for the time being, the instruments that are available or, when available perhaps not always used, but which are of a physical nature and belonging to me and which have to grow out into something that I really, I would almost say, could be proud of; that it has gone into something that has its own life and its own wish and its own level of being.

How far we will get with this ... simply the fact that I wake up and also wake up for the second time does not mean that it starts to function. I have to become aware that something immediately, at that moment, takes place. When it does, I am not living in my personality for that little while. Something else is there and I am aware. I lose it, of course. It is David and Goloath. It is so tremendous what I immediately see with my eyes that it pushes out everything that even of it is there already a little, that it has no strenght at all to withsatnd it and it is like an avalanche. It flows over again and crushes me. And still, I have to bring it back.

Something in my ordinary life has to remind me. Something that must be there in ordinary life with which I already have made a certain connection; something that I associate with that helps me by that kind of a process of seeing something and, at the same time, being reminded of something else. And so, if I satrt early in the say, I start maybe with a wet towel; maybe I start with dirty hands, maybe I start with putting the botton on the wrong place and -?-, maybe I do not brush my teeth in the usual way. Maybe I put my coat on a little differently, not just the right or the left sleeve first. I stand still when I usually do not stand still. I do not want to hurry. I want to get up early enough. I want to get up, when I get up, in sych a state that I am not pressed as yet because I have to go to an office or because if I go too late the subway is too full or that I have to hurry with my meal or that I cannot even sit down and digest certain things of myself that I am already thinking about. But I am constantly under a little bit of a pressure that I ought to do this and I ought to do that and all of that has to do with the functioning of my personality.

And it is not as yet that I ought to do this and ought to do that regarding my possible individuality of the development that is far more important for me. When I come down to it and when I think about it and when I reason it out, I know that that is what I really wish. I say so, I claim it. I once in a while try to live in accordance with it and I also would even fight for that kind of -?-, saying work is important in my life. And, at the same time, where is it important? When it is next to my ordinary existence and, as I say, the little things which take away like drops of water, constantly, constantly effecting me. And what is left of my? My personality. Yes, it is wonderful and it functions; and it walks and it dreams and it thinks

and it feels and it is quite alright. It is useful. But where are the little things that will remind me? And where is it when it is reminding me that I do something and that I want to do something and that at that moment I realize the necessity of eternity?

It is really that; that if I can link up the time consumption with something that automatically will come because I have nothing else to do but just live and ~~xiii~~ time will come and flow. It is not my affair any more. I happen~~x~~ to be on Earth. Therefore I will live in accordance with whatever laws -?-. But when I wishto introduce something of a different kind I have, you might say, I have to make a little ring abourd the libe of time so that when it comes I am reminded for that one moment because of the little thing and it does not flow as quietly or as smoothly.

Are there certain things that I could already set out ahead of me, knowing that they will come? And then, when they do come that I am remind d and I say, "Ah, yes, I remember. I remember now." What is it when I look out o the window; when I have put on my clothes, when I go downstairs or when I sit down and have something to eat, go to the icebox, take out this, take out that, make some coffee, put some sugar in. These are the litthe things that I am talking about. When you go out of doors and it is cold, maybe it reminds you. When you see someone pushing you in the subway, maybe it reminds you. When you read a newspaper headline, maybe it helps you. Step by step, the ~~xxxxxxxxx~~ whole day naturally is filled with this. And I do not want to say that ~~xxx~~ all during the day one has to be reminded. But you have to be much more reminded than at the present time is the case.

I know this. Do not think I am such a fool. I have lived myself; I know exactly how difficult it is. And I am not teeling you simply in

any way of accusing. I am only stating a fact of that kind of difficulty which is difficult for everybody alive. None of us is any different. But exactly for that reason we can understand each other. Because it is not a question for me of saying I have already this and that and therefore now poor people come along. I am not. I am one of you. And day after day it is my struggle and I have to reminded and I have to set out little thing ahead of me and every once in a while I sit. I just sit in a chair and I relax and I think and things pass by and I see them. I see myself. Maybe I suffer a little bit. Maybe, who knows, I have a toothache. Maybe there is something else that I am very tired. Maybe I am sleepy. Maybe there are lots of things that I feel that I ought to do and I cannot do it because I have to wait for something else and I cannot as yet make up my mind because it is still too vague and too chaotic.

All of us are in that kind of a condition; here or there or everywhere; it does not make much difference where one is. One is still in that kind of atmosphere. It is the atmosphere of Earth. Sometimes we are a little lighter abd we are a little bit away from Earth. We are still in the atnosphere. We are still breathing in oxygen and carbon monoxide. But, in any event, do not let think that we are already so eternalized that we can do without Earth. And therefore our life, as it unfolds, as it is in a day, during a day, what is it that in my case and in everyone else's case can help you?

You make a list. You must remember. You must see how your day goes. Every person's day is different. That is why I said a little while ago maybe it is quite easy to talk about fundamentals because they are more or less understood. But when it comes to individual application,

all of us are different and the thing that bothers me may not bother you and reversly. And when I say, do not be like this, do not be like that, do not be so glum, do not be so terrible, do not be such a frowning face, look and smile a little bit. Myabe it xkkx applies and maybe it does not apply at all. I say, "Yes, my nature; I cannot help this and I cannot help that". Of course. We will always make allowances for whatever is ones nature, whatever is one type, whatever is ones suffering, whatever it is that I so-called must experience; something I have to do, no one else has to do and I, poor man, have to do it because/if I did not do it, what would happen to so and so and so and so? I, with poor relations, having made mistakes, now I must suffer. And not knowing about what I should do, I, in ignorance, make akk kind of further mistakes for which later I will have to suffer again.

We can equalize all of it. We are unconscious, and in that state, everything that is unconsciousness is an obstacle towards becoming conscious. Our work is to find in the little things in our daily life and day after day, the particular little things that could be helpful for waking oneself up. And then because they are small, rather small, because I can more or less see them and at times I can even reason a little bit about them simply because I am not as much emotionally involved, in such a category of little things I can still apply impartiality. You see, if I do not apply that, I will never get any where at all because I will continue to see things. I will continue to think about the, It is not that it is easy to say I do not want to anticipate them. I say, "Yes, I take them as they are and as they come." I can reason about it - but it is not work.

Work is when I see them I become aware of them, that I only become xxx aware of the existence and that my feelings, in any way whatsoever, do not take a part. And that is why I say it has to be a very small thing

because my feelings will always come whenever I see something about which I have a little opinion or a little bit of a feeling of a liking or a disliking. There are very few rhings in my life that I can say, "It leaves me cold entirely." I can reasom about things that it ought to leave me cold but even that does not mean that I am.

So, when I talk about daily life, I talk just about exactly that what takes place from minute to minute. And I am all the time under the influence of the atmpsphere of the Earth and sitting down and being effected and having within oneselfx my feelings and my thought process going on all the time and producing in me certain states, state of being, state of that what I am then in whatever now may be my mind is focusing one or what my feelings are trying to become clear about.

Nevertheless it all is my own little building, with all the things that belong to me, my personality. And now I try, when I am effected, when I am so-called living, to become free. Make a list of little things that you believe will give you a chance. The last will be different for every person. But you have to do it. You have to catch yourself. It is not good to say, "I will do it" or to say "It is a wonderful idea." You have to do it. Unless you take these ideas and work, work with them seriously so that you start to understand what is a process that is taking place in one when one wants to make oneself impartial. This you must experience because if you constantly will hang on to that what you are experiencing with your mind or with your feelings, you will nnk never understand what it is to become free regarding that. And objectivity is the only thing that ever will count.

You may not agree. Or rather, you may not have any reason to disagree simply because you do not know. And if you do not know or if there is the slightest doubt that Gurdjieff knew what he was talking about, you

must put yourself on a standpoint that you disgree with him or disagree with the theory of objectivity and you have to pursue for your own sake many different directions of everything that you could be familiar with and to listen to the people who tell you this or that, and, in regard to yourself, to see what you derive from it.

And I include in that every attempts that every person makes every once in a while to go to a psychiatrist or to go to some kind of a guru or to follow some kind of a breathing exercise or to submit to the Latahan of Subud or to be influenced by whatever you may be able to read or to think that in certain relgions, whatever you may belong to, you will find that particular kind of salvation for yourself which remains permanent. Many of these little theories have to do with bringing the body in a good state of health. You know that. Reich, for instance, whatever is used for that kind of a purpose, it does not matter. But it is something that means that if the body is healthy then everybody else is also happy. It excludes very much the possibility of spiritual existence and also it excludes more or less the possibility of growth in a spiritual sense.

It is interesting that Gurdjieff emphasizes that because there is no further chance of growing physically. There is, of course, a chance of being in a good state and the maintaining of a certain healthy state of the body. But that is not, of course, that is not meant. And therefore, the emphasis is only on that and then hoping for the best, usually such formulations that then come from the mouth of some one who is only interested --- take Yogi, it is just the same thing, of breathing exercies for the body -?- cannot formulate or put in words what really should take place, either intellectually or emotionally and will not be able to tell you in a certain way what may be the obstacle in your own way. Psychologists and psychiatrists of

course are notorious for that. And it is not that they will, for the time being, not effect you. Of course they will. And as long as you are in their presence it can be very helpful. But where are you the next day? Or do you have to run back again adn again? You can say, to a certain extent the same thing about this: That you have to come back again and again on Tuesday evening and listen to a little expose of Gurdjieff's ideas/ But, you see, it is linked up with the necessity of digesting it and to make it your own and to make ot useful for yourself and to apply it practically. And time and time again I say, "If you don't, the meetings here or listening to me, does not help you at all." It might give you temporarily a little bit of enjoyment. But it will not give you the food for your own life. And that therefore gradually, and I have said it some time ago, over the next year we will have to work in a very definite direction that becomes more and more clear to every one of uus that there is a task besides digesting; that you have to learn how to talk, how to feel and how to do regarding work and that, by means of that, you gradually will have to use whatever then is your experience, not intellectually only or emotionally only, but an experience as far as your being is concerned, to be able to convey it to others and to help them if you possible can and to take a responsibility for that.

I can visulaize very well a group of this kind, if really there is life, if there is something that could stand on its own feet, gradually dividing up into a few groups. Not necessarily that I will stop; but that some of us will undertake the responsibility of having some people of their own; not of this group but of their own, with whom they want to start a little group of their own; maybe as reading, maybe beginning woth reading and stealing the ideas of Gurdjieff for a little while and reading maybe Remarkable Men among five or six and

to listen and the perhaps start to talk and maybe, after a little while gossip a little bit or perhaps Hasnamussianly talk as well as one can, and every once in a while, of course, talk too much.

But all of that, it will be quite useful when one really is confronted with the problem of trying to formulate in a certain way what really is important in ones own life. I say, I hope for next year such a thing is possible. Otherwise, what will we do? If we are not testing ourselves, if we just come and listen and even you can say, yes, effected and that one wants to do something about it for yourself, youwill not know what you have until you sta t giving it or when you are forced, with a variety of different kinds of people and different types, forced to put certain things in a certain way for them in order for yourself to find out what you know and what you really do not know. And then you will work.

It is not that I have any particular high faluting ideas about it. I certain do not thing that it is such a possibility that immediately it will spread like wild fire. It is not in the nature of it. But it can be essentially correct. And, in that way, we have to learn much more to take in certain things and to start now by studying that what are obstacles in oneself and to write it down in order not to forget it. And to take that little sheet of paper and put it in front of you and then try to be honest regarding whatever you may have written three months ago, six months ago and what have you done. Have you tackled it? Have you seen it? At the time you wrote it down it was an obstacles and perhaps you wrote it down with an idea that maybe you will do something about it - and have you tried? Have you done? Make a list and look at the lst and check it and see where, where and why didn't I do it. What was it? Was I not honest enough when I wrote it down? Did I think that I could do it and didn't do it? Was I lazy? Did I

over estimate my wish? Did I think I could actually do it? And why couldn't I do ~~anx~~ if that ~~wwwk~~ was the case? And in honesty, when one comes much more to oneself and says, "Here I am claiming to want to work on myself; claiming that my aim in life is to become conscious and that for that reason I want to use myself as that. For myself I am trying ~~in~~ whatever I can do to build something within one as my attempts as work and even in little things like thay I fail. And what is it that I could even call a character trait of strength of myself?"

And I assure you, at such times there are no excuses. There can be explanations. There can be statements to yourself how weak you were, how little you knew yourself or that sometimes you may say,"I wished it had been possible." But the fact that it is not possible means it was not possible. Do not make any mistake about that. You cannot blame anything. You only can make a statement. "I am that weak. I did not know it but I am. Here are the facts." And do I like them? Do I then at that time become honest? And do I then want to change them? Or is there still something in me that says, "Maybe I hope for the best. Maybe if I just associate with the ideas they will start to flow in on me in some way or other." And, of course, they will not.

And I will not believe it and time and time again in an ordinary day in an ordinary existence I will not believe that it is necessary for me to apply a little bit of this impartiality regarding my ordinary experiences. And how else can I say it then only to keep on repeating for all of us that particular kind of a fact which is an axiom of work. That is an axiom. It means that it is not something that is ever going to change. It is a fundamental law regarding work on oneself. And unless I start to understand it in the right way, that is, the willingness on my part to want to admit it, that that is the difficulty, and

it is not a question of being able to understand certain things intellectually and have a perfectly wonderful idea of what is the Enneagram or even God and Absolute and time and eternity and all the things that are concerned with the solidity of time and the plane of time and all the things that I love to indulge in. And they have no more meaning than the man in the moon. When I look at the moon and I see the man and say, "As, how wonderful". Now I have something to do. I can really work and walk towards it. As long as it is that, as long as I start walking it is good but many times, as you know, the enjoyment of som thing theoretical is so marvelous that it prevents me from doing anything else because, for the ~~tmk~~ time being, I am satisfied.

If I can balance the theory and also the feeling, that is, that what I feel regarding work, my inner satisfaction that I know this must be it, there is no other way ut. Of course, logically built up. Naturally it belongs to the possibility of growth that I say, "Yes, of course, not only that I lo e Gurdjieff but I think he was a remarkable mank and maybe he was a genius and maybe he lived such a perfectly marvelous life that it is too bad I never met him and all that kind of thing. It prevents us a little. A little of that goes a very vert long way.

The day is filled with little points of trying to, if I set out, trying to remind me, And the prayer is that I find such reminders changed or converted into attempts at least for that one moment to be there; to see then what is my bondage, what is it that connects me than with that what I experience, what is my feeling that has entered; What is my thought that is still connected with it? And the attempt I make then to cut it, to really cut it. It is as strong as that. I have to use a knife to cut the future from the moment and to cut the past from the moment.

It is an idiotic picture of course because if I know how to cut then I am right there in the realm of dimensions so I cannot even talk about a moment. But it is just as a matter of speaking. I have to be very strict about it. I have to come to a state of awarness by not allowing my thoughts or my whatever they are of the future or the past or the memeory, anticipation, of the kind of feelings in which I indulge. I do not want it to enter at the moment when I am aware regarding myself and the accpetance of that what I am then physically, to take ot as such, not more and not less, but to take it and say, if I can, "Here it is. Here this exists, this wonderful me, it is me." And I have no feeling and I have no further thought.

One has to fight. Do not think it is easy. Even if you make up your mind it is not easy. You have to do it time after time when, at the end of the day, you look at it. You look at your life. You say, "How honest was I regarding that?" And then to be honest about your honesty. That is, that I wish to face the facts as it is. Of course it is obvious that it only can be done when the things I experience are very small and that my life at such a time cannot be complicated. And in t the simplicity of action, in the simplicity of certain feelings or thou hts that there is the possible foothold of something of myself becoming aware of that state.

Include now in this, instead of only your phiscal body and behavior forms, try to include now, when it has to do with little things, your feelings, to become aware of your feeling existing. You can try now to become aware of a feeling inpartially and try to become aware of a thought process proceeding. But the thought process, whatever, it is that that proceeds in your mind, to see that it takes place without trying to reason about it. But take it also for what it is, not

necessarily as an effect on your phusical body and your feelings not necessarily connected with your physical body.

I am not talking about three center observation; of becoming aware of the totality of myself. But I still divide it into three different kind of functions and that from my body I now come to a realization of my feelings existing and I keep this, what I have as objectivity within myself, exactly the same. All I do is to change the object that is being observed and become aware of a thought process taking place as a mental process, as if they are neighbors. And the conscious part of my brain is a neighbor to the unconscious part. And the conscious part says, "That is where he is living; I did not know he was that close. But also, I have no interest in him."

Maybe we work. All of us, try to make a promise that at the end of the day, for seven days, you will make a little list of the particular moments which were very small un your life and where you have made an attempt to try to become aware of them and become aware of yourself in whatever took place then in you, whatever you were physicelly, whatever there was as a thought or a feeling regarding that and the difficulty you had probably of maintaining it or holding on to it for any length of time. But at least that the attempt was made to bring it, as it were, in focus in a conscious way. Regarding yourself that at the end of the say you say, "I have had five moments." It is not the quantity. ~~X~~ Many times it will pass by without even giving any particular attention to the thought and it is in the nature of that kind of activity that that is so because we string all the little things together. This is how we function. This is what our mind does and our feelings do.

They continue in their activity and they go from one thing to another as if it is a chain connected. They are not always connected and you can jump sometimes from one thought to another. But the mind loves that kind of a chaotic kinnixmf condition because it loves to be all the time active so-called. Your feelings are a little bit more difficult I think because you cannot direct them. You become aware of them that they are there. Sometimes they are dormant because you have really no pertiaular interest in certain things and very often when ym you are doing things habitually you exclude your feelings.

So, in order to become aware of your feeelings, maybe you have to make then, Also that is a good exercise but do not do it. If it is already gone so much the better. That is, if there is no particular feeling connected with it, it ought to be easier to be impartial. But only count the moments that you really made an attempt at impartiality, of nonidentification, as if actually you could see yourself doing that, as if at that time something else existed of which again one could become aware that it existed.

And who becomes aware of that second existence? But do not indulge in these kind of questions of how one has to be split into two, how two has to become three, how three has again to become one in order to make four. All of that, it is not necessary to think about.

Your daily life, tying your shoe laces, straightening out, adjusting your trousers, pulling your blouse on or a tie, fixing your hair, cleaning your glasses, sitting down, moving a chair, re-sitting when you drive a car so that your coat is right under you and not wrinkled. All this amd hundreds and thousands of little things that happen to all of us. Use some of them and then, with that, wake up a little

more than usual and bring it out of the state of this constant habitual unconsciousness.

It is that that has to be done: The introduction of certain things of a little different kind, a little different kind, again and again, whenever you can and as openly as you can make it. And the attempt has to be there all the time, at least in your mind of wishing to do it. Maybe you cannot do it well - but try. And why do I say it? Simply because if you continue by associating with work, by coming to Tuesday evening regularly and to find that work is really worthwhile, there will always come a time when you will get a little bit colder, a little bit lwss interested, where it is a repition of certain things you already knowx have heard, and you will need something to help you to get over this particular bridge in order to get into, you might call it, a new pasture where you have new wish and new energy to continue because otherwise you will not continue. You will, after some time, get dry and you will want to go some where or forget or not come to the meetings for a little while or go and run some where else where you perhaps find for a little while, you will find a little different kind of stimulus. And all of this I cannot prevent. And even if you tell me that you have to do it, I will tell you, "Go ahead, do it." I am not keeping you in any way whasoever. You wish to come, you come. But I am only sayin how you could come. And, if you want to remaun coming, then you have to work and put that in the place of your mind or your feeling. Your mind and your feeling will run dry without any question whatsoever. That is the condition of life on Earth. Everything of our three centers gradualit diminishes. That is the law, like it or not, that is it. It will be destroyed in time. Everything. And the process that takes place already day after day because it is life that requires that kind of destruction.

From the moment of birth on you are dying because it is inherent in the manifestation. And only when one could become free of that kind of law which governs Earth because of its material form, the only freedom that is possible is to change the density of ones existence. And by having a lighter density, you can become free from the atmosphere of Earth and you can say, "Yes, I can float" and then at least I am free from the law of gravity.

This is the whole point. If I try to continue to work with any one of the three centers, sooner or later I will have to give up. But if I try to make out of the three centers something of a different kind of quality, regardless of the level of being where it is, it has has something different. Maybe not immediately noticable and maybe not immediately of value because the development of being is also subject to an octave law. There is a Do and Re and Mi and there is aFa bridge. Before we reach Fa we write being with a small b. And each person, each form of life, including all forms of immaterial matter all have being on a certain level, on a certain point, as something that represents that totality; maybe not entirely fused, but at least at times fused enough to constitute a level of being. I say, with a small b as long as it is below Fa.

In the development I can go from ordinary stones into plants, into animals, into human beings and, as a human being, I have different levels in that place which is Mi in the octave, also of human beings. Dependant on how their three centers are connected, in the sens of harmony, that laready can be reached by a human being as he is. I will only overbridge that being again by introducing something a little different. I call this now an outside shock. And you can say it is the idea of a thought or a concept of objectivity being

possible for mankind. It is a shock because it is quite definitely entirely different from the way Do Re Mi has been figuring in my life or has been figuring in Organic Kinggom as I know it. And that therefore, because of this wish for objectivity, I make an attempt, I will cross Fa and in that development of the octave of being, reach a level of consciousness that is above the lone. And then it changes the small b into capital B and, from that time on, the capital B is again subject to all kind of different levels as indicated by Sol La Si. And it will not be completed until it has reached the absoluteness of Being which is at Si Do, in which Sol La Si has become one and again is fused, forming then Do of a new scale. This is the process of being. It is the process in which one could become interested.

And when I look at my day, I try to find out at what time perhaps I may have reached that kind of Being, even if for the flash of a moment having reached above the line and again falling down into my ordinary existence. I said before that it is not that that in itself changes me so fundamentally. I will have to do it thousands of times before it becomes that kind of a value that I could even be permanent above that Fa. But that I constantly in me could be reminded of the possibility of Sol, that is really my perblem.

And when I say that it has to do with the little things in my life first, it is simply that I cannot do it in ay other way so that the big things in life are much too involved for me. So, we lead a simple life. We lead, during a day, a simply life of individual little facts which are not necessarily connected in ones feelings or in your thoughts so that, at a certain momnet, you could really separate them. And you say to yourself, "Regarding that as an

experience, I now wish to be awake, awake regarding a thought, a thought of my glumness, a thought of my suffering, a thought of my jealousy, a thought of my infancy, a thought of my inability, a thought of how I have been. A thought - it takes place. A feeling of that what I feel; that is, what I am emotionally effected by. I can say hate, jealousy - perhaps I use it also as far as my mind is concerned, but a like when it is not something that belongs to ym body; butm music, som thing you hear, noises which are cacophonous, which are not -?* grate on you, voice of a person who hammers at you all the time, particularly when he happens to be your boss; and things of that kind that really bother you. It is a feeling I have; a feeling that is produced, and I become aware now of that feeling and I try to become impartial.

The difficulty is of course I do not do it and I cannot do it. But I must make the attempt and gradually I will learn how to do it. This is one thing. I will learn how to do it. Do not be discouraged when, in even these little things; one cannot do it. One mist make it. One must do as if. One must introduce a state as if one is conscious; a state as if one is free from the manifestation. If I have an expression on my face and I change it, even if I screw it up, it is different and, because of that difference, I am already a little bit loose. It does not mean that I am in reality. I have a feeling which is expressed. If I say do not look so glum, it does not mean that I am inwardly smiling. But at least I start something of my own a little differently and I become interested in the fact that something is still following a command of me.

When I wish that, then that what is my interest becomes a tool and I use it. And I use it now to see what is the objection that it cannot continue the way I would like it to go, that is, impartially

overcoming an experience. These problmes, day after day, they are little tasks/ They are, if you wish, for this week a task for all m of us at the end of each day: How often did you have, I call them, a point of light, a point of insight, a point of representing for you a wish to see, to become aware, to wake up, to try to be impartial regarding my ordinary, very ordinary personality.

It is not like school work because I will never ask you if you have done it. Many times ago I said there are tasks on Tuesday. I only metnion the possibility, for instance, and I will never ask you if you have done it. And we do not talk about tasks any more. It is sous entendu. We work. We have, of course, tasks. We make them. We put them in our way in order to cross them, in order afterwards to cross them off and say, "I am thru with it." In that sense we are alive. In that sense we take experiences as they come, as a possibility and an opportunity and not to let such wonderful opportunities go by and really to grow into the wish to overcome them but not with an idea that I want to talk about them or that I feel I have to report on them. Because, after all, who am I even to judge you in your own effort? It is already difficult enough to judge myslef and what right would I have to tell you that you have done right or wrong? But, you with your conscience, you know. And if you do not, your conscience is not there. And all I then say is: Make it. With that you will live; not with me, now with Tuesday, not even with Beelzebub, not even with the memory of Gurdjieff.

You live with yourself, your equipment, your feelings, your thought processes and that what is your Magnetic Center and what is your conscience that you try to develop and with youb wishes to grow and wishes to see that what is in the way the your possible growth.

Everybody is on his own. No accounting than only to yourself and maybe later on, who knows, if you want to believe in St. Peter, maybe it will help you. And if you believe in the possibility of God judging you, putting you on one scale or another, if it helps you to wake up, use it. If it is something that you feel that you could start to show and if you do not show it that someone else will see it and judge you because you are a soc-alled follower of Gurdjieff, maybe then you will be ashamed and then, because of that, you may have a motivation that makes you wish to work.

You know, really it does not make any difference whatsoever whatever the motivation is. I do not care if you would work because it would keep you out of prison. It would be wonderful provided you worked. It is the one thing that counts. Work on oneself. And the results will be there for yourself and maybe for a long time no one will see it or you will be unable to talk about it, altho you may like to show it. And sometimes, in a very intimate way probably, you can exchange it and perhaps at such a time you cannot say too much than only maybe look at each other and say, "But we know what it is to have an experience of awareness." And maybe again that will be helpful.

Your like counts. Maybe it is the only one you have. I do not know that either. Maybe you have many lives to live. Maybe a long lifetime; maybe many different kinds of life which you gradually could become aware of. I do not know how much you can crowd into your life. And also how much -?-. And what you are entitled to and what your desire is in wanting to put as much in it as experiences; as time goes on and one gets older and becomes more and more precious

and to throw out what is really not worthwhile for whatever reason it is. In all that there are little things that connect them.

And I am talking about the little things. Let's start with them. The Kingdom of Heaven is made up of small things. They are like the bricks of gold with which the streets are paved.

If you do not mind we will not have questions. What we talked about contains the essense of all questions, the essence of work. You can fill it in with whatever material you have available and whatever words and formulations you want to use for yourself. But the basis of work, the basis of what is meant by work, by a philosophy of life and by a religion of your heart is very constantly in this way. And then, having this, that is you might say, having heart it and perhaps having let it penetrate a little bit you now have something with which you can go hime and which you can use during the week and on which you can base your prayer for perfection.

So, good night. I wish you well.